

# THE WESTERN CAROLINIAN.

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PROSPECTUS

## North Carolina Republican

IN a Government like ours, the preservation of Liberty depends, mainly, on a general diffusion of correct information among the people. If the people be ignorant of their rights, how can they guard them against encroachment?—Our forefathers achieved freedom at the price of much blood and treasure, and we, their sons, preserve it only by enlightened watchfulness. As intelligence and vigilance are our greatest safeguards, ignorance and apathy are the sources of the most dangerous. "Power is always stealing from the many to the few," and the reason is, that the many slumber while the few are silently at work. No free people ever lost their liberties by open assaults, but many have lost them by secret encroachments.

Ignorance among the people begets another evil, which, above all others, was the bane of the Ancient Republics; that evil is MAN-WORSHIP. History teaches us, that, wherever man-worship takes root, there political virtue dies, and sordid factions spring up—it corrupts the principles of Liberty, as idolatry does pure Religion.

When our forefathers established the present form of Government, they fondly hoped that we would escape the fate of former Republics, and, under the wise checks and guards of a written Constitution, enjoy, through all time to come, the inestimable blessings of Freedom.—But now, at the end of the short period of forty-six years, what is our condition? We have already reached an alarming crisis in our political affairs;—the very principles of the Constitution are in imminent peril. We are in the midst of a revolution, silent, and as yet bloodless, but still rapid in its progress,—the barriers of the Constitution are broken down and trampled in the dust,—all the powers, whether of the sword or of the purse, are concentrating in the Federal Executive; and even Congress itself is outstripped in the race of usurpation. It is time for the people to awake from their apathy, and to look to their rights—if they slumber much longer, they will awake too late—their Government will be changed, and their Liberties gone.

For the purpose of aiding other papers in the State in diffusing correct information among the people, and to arouse them to a sense of their danger, it is proposed to publish, at the Office of the "Western Carolinian," a paper under the title which stands at the head of this Prospectus—to be printed on a large size sheet, in octavo form, of sixteen pages, corresponding in size with the "Examiner," edited in Philadelphia, by Condé Raguet.

1. The North Carolina Republican will advocate the doctrines of the old Republican party, as taught by Jefferson and his co-patriots of 1793.

2. It will advocate the principles of Free Trade, and oppose all systems, or measures, which have a tendency to tax the many for the benefit of the few.

3. It will support a liberal policy in our State Government, and advocate all reasonable plans for the improvement of the natural and moral condition of North Carolina; and, with a view of enlightening and encouraging our own citizens by the example of others, pains will be taken to show what our sister States have done, and are doing, in works of improvement. Useful Statistics, connected with the great interests of the State, Agricultural, Commercial, and Mineral, will be procured and published in the Republican.

4. A portion of each number will be occupied with important Congressional and Legislative proceedings, during the time those bodies may be in session; also with the latest and most interesting news of the day, foreign and domestic, and with such miscellaneous matter as may prove interesting to the general reader.

5. The question of Convention, or reform of the Constitution, has for thirty years divided the people, and arrayed one section of the State against the other; and, as a necessary consequence, has prevented the success of many measures vitally important to the honor and prosperity of North Carolina; and, until settled, it will continue to do so. It is not doubted that both parties are sincere and honest in their views; and the reason why they have so long differed, is, that neither party has ever yet been made fully acquainted with the just pretensions of the other; else this distracting question would, ere now, have been amicably adjusted. With the view, therefore, of giving to all the opportunity of "hearing both sides," it is agreed to lay before the public, in the pages of the Republican, the arguments for and against the measure; and, that this shall be done impartially, it will be so provided, that the arguments on one side shall be presented, by Western, and on the other by Eastern men. Nothing more effectually prevents liberal legislation, than sectional divisions and local jealousies—they distract the public mind, and destroy that community of feeling, and unity of action, so essential to the success of all schemes of improvement, whether physical or moral. Every real friend of North Carolina must therefore wish to see all cause of such divisions and jealousies removed, and to hail the day which shall find its one people, acting together for the general good and prosperity of the State.

6. In the proper season, correct tables of the Prices Current will be regularly given.

### TERMS:

The North Carolina Republican will be published semi-monthly, that is, on the first and third Monday in each month, during the period of one year only, unless its patronage may be such as to demand its continuance. Each number will contain 16 pages, carefully put up, so that at the end of a year each subscriber will have a volume of 348 pages filled with interesting and useful matter.

The price of subscription is ONE DOLLAR, in all cases to be paid in advance.

The 1st No. will appear on the 3d Monday in MAY, should the subscription list justify the publication.

As the object of the publication is not to make money, but to support the rights of the people, an appeal is now made to the friends of Constitutional Liberty, to interest themselves in procuring subscribers.

All who may be good enough to procure subscribers, will, by the first day of May, communicate to the Publisher the names so procured, retaining the money in their hands until notified that the paper will certainly be published.

All Letters and Communications must be addressed (post paid) to the "North Carolina Republican," Salisbury, N. C.; where they will be promptly attended to.

January 15th, 1834.



## P. J. SPARROW

Proposes to Publish, in Salisbury, N. C.

A Monthly Magazine,

UNDER THE TITLE OF

## The Family Assistant.

### PROSPECTUS.

THE FAMILY ASSISTANT shall be dedicated to RELIGION, EDUCATION, and GENERAL LITERATURE. Especially it is intended to assist Parents in the difficult and highly important task of educating their families. The Editor has two very interesting associations under his charge—a Bible Class, and a General-Knowledge Class—for each of which he prepares written questions, and, for his own satisfaction, written answers. Should a proposed magazine go into operation, those questions and answers will be published in it. It will be the endeavor of the Editor to make the proposed publication as interesting as he possibly can—to fill its pages with such articles as shall be worth reading; and, as it will appear only once a month, each one who takes it, may find time to read it.—The articles shall, in general, be short. Such items of Foreign and Domestic Intelligence—secular as well as religious—as shall be deemed interesting, will be inserted. In fine, it is intended to make The Family Assistant minister profit and amusement for the long winter nights and sultry summer noons.

### TERMS:

1. It will be issued on the 20th of every month—and will contain sixteen Imperial Octavo Pages, in double columns, printed on a new and legible type, and on very superior paper.

2. The subscription price will be One Dollar and Fifty Cents if paid in advance, and Two Dollars if not paid until the expiration of three months.

3. No subscription can be received for a shorter period than one year; and no paper discontinued until all arrearages are paid, except at the Editor's discretion.

4. The publication will commence on the 20th of April, provided a competent number of subscribers can be obtained; and our friends who may hold subscription lists, are requested to forward them on by the 1st of that month.

February 15, 1834.

P. J. SPARROW.

## A Valuable House and Lot

In Lincolnton, For Sale.

By Virtue of a Deed of Trust, executed to me by Martin C. Phifer, for the purposes therein named, I WILL SELL, at the Courthouse in Lincolnton,

ON FRIDAY THE 2d DAY OF MAY NEXT,

(BEING IN THE COURT-WEEK.)

The House and the Lot

IN THE SAID TOWN, KNOWN AS

No. 7 in the S. W. Square.

The above Lot is handsomely situated on the Main Street, and is calculated both for business and a private residence. It includes a neat and comfortable Dwelling, Kitchen, Carriage-Makers' Shop, a Well of Water, a good Garden, and all necessary and convenient appendages.

Also, will be sold, on the same day,

AN EXTENSIVE ASSORTMENT OF CARRIAGE-MAKERS' & BLACKSMITHS' TOOLS.

Conditions made known at the sale.

WILLARD BOYDEN, Trustee.

Lincolnton, April 12, 1834.—3t

Mr. PHIFER also begs

leave to inform the public, that

during the court-week about

—200—

WINDSOR CHAIRS,

AND A GREAT VARIETY OF

OTHER ARTICLES,

Will be sold at Public Sale.—

He would feel gratified to see the above Property

bring its value.

M. C. P.

April 12, 1834.—3t

## LOST BOOKS.

ANY person having either of the following BOOKS,

belonging to me, will be pleased to return them to my room, viz:

The 1st and 2d volumes of Christian's Blackstone;

The 3d volume of Archbold's Blackstone—with Thomas J. Oakes's name in it;

The 11th volume of Swift's Works—Nichol's edition;

American State Papers, 1st, 2d, 3d, and 4th vols.;

The Pelham Novels, bound, 1st, 2d, 3d, 4th, 5th, and 6th volumes;

The 2d volume of Brown's Philosophy.

My name is in most of the above Books, so that persons who have them may know whose they are. I the more desire the above books, as the odd volumes which I have left are worth but little to me without the others.

BURTON CRAIG.

Salisbury, April 12, 1834.

Book Lost.

THE Subscriber has lost a Volume of "AYS- COUGH'S SHAKESPEARE," for which he will pay its full value to any person who will deliver it to him.

JOHN BEARD, Jr.

Salisbury, March 22, 1834.

All kinds of PRINTING done here.

All kinds of BLANKS (neatly and correctly printed, on fine paper,) constantly kept on hand.

Notice. Any person having a good second-hand BUREAU, which they are disposed to sell low, may hear of a purchaser by applying at Salisbury, April 12—4f

## RELIGIOUS.

### INTERESTING MISSIONARY INTELLIGENCE FROM BURMAH.

(Extracts from Mr. Kincaid's Journal.)

#### Embarkation for Ava.

Rangoon, April 6, 1833. Embarked on board a Burman boat, with the expectation of going to Ava. Ko A, Moung En, and a number more of the disciples in Rangoon, accompanied us to the water, and affectionately bid us God speed, promising to remember us constantly in prayer. It is not without much trembling and anxiety that I have undertaken this journey. O, that it might result in the advancement of Christ's kingdom in this heathen land!

#### Karens on the Irrawaddy.

April 11. The sun arose without a cloud, which, after a day and night of incessant storms of wind and rain, was very grateful to us. We proceeded up the Irrawaddy till about 10 o'clock, without discovering any thing on either side but plains of luxuriant grass as far as the eye could reach, except here and there a kind of untamed bush, and here and there monkeys sporting along the shores. About 10 o'clock the scene changed. Immense paddy and plainland fields, with here and there a cluster of buildings, sure indications of intelligence. We visited some of these houses, and found they were Karens, and that their villages extended back to the mountains. Three could read, and to them we gave books. One can scarcely imagine a more interesting field of labor than teaching these people the way of life. Their complexion, dress, features, and, as near as I could discover, their language, are the same as the Karens on the *Daguing*. Two o'clock in the afternoon, came up to some small Burman villages, containing from 10 to 40 houses each. I took 100 tracts, having with me Ko Shoon and Ko San-lone. We visited three of these villages lying along the east shore. In one of them we had an assembly of about 40, besides children. In the other two villages between 20 and 30 listening, and 50 tracts were given away. Just at evening, on foot, we entered *Sa-n-ga*, a village containing 1000 houses, and extending along the east bank about two miles. In the evening we spread ourselves out to different parts of the town, preached the Gospel to the people, and gave away 100 tracts. It is supposed there are not less than 500 boats lying at anchor before this town, and some of them are large.

#### Preaching at Da-nu-bu.

Da-nu-bu, April 13. Early in the morning went to a *kyoug*, found an old blind Priest, sitting on an elevated place, 25 or 30 gold idols a little to his right hand, many offerings spread out before him, and an assembly of about 50 persons waiting to hear the sacred Pall. All was profoundly silent when I went in. I broke the silence by asking if that Priest was blind. They said "Yes." "Is he also mentally blind?" "Yes." "If the eyes of his body, and the eyes of his mind are blind, how great is his darkness! Does the old man worship those idols standing there?" "Yes, every day." "There is an old blind man worshipping blind idols: what a distressing sight! and I suppose he teaches you to worship those blind and dumb idols?" "A dozen voices said, "Yes, he does." The old Priest had listened all the while, with fixed attention; but now his countenance became exhausted, and with a harsh, angry voice, cried out, "Is this the foreign teacher, who preaches Jesus Christ, and that he made every thing? I do not believe this." I said to him, "What do you believe? You believe that Gandama, a black foreigner, under a certain tree, became a God, ate pork, was very sick, and died. This is the God you worship." The people sitting around appeared to take an interest in the subject. I distributed 15 or 20 tracts, and one of them read aloud the most part of the Balance. I then called on the Governor, gave him Luke, and John, and the Epistles—also the gospels. He is a pleasant young man, rather intelligent, and very candid in conversation. When parting with him he said, "Your object is good; but the Burmans are very ignorant and cannot understand much." This place is noted for being the spot where the great Bandula lost his life in fighting against the English. In all, about 300 tracts were given away, and several persons listened with earnestness. Leaving Da-nu-bu, we passed several small villages, and about 2 o'clock reached *Sa-ga-ga*, a village of 50 houses. We spent an hour in preaching to the people, but they were too stupid to make a single inquiry, or even to wish for a book, except one old woman, who drank down every word.

April 14, Lord's day. After preaching on board the boat, went into the village; a good number gathered around, and listened to a long discourse. Ko Shoon and Ko San-lone continued preaching to different groups till near night. The people are eager to hear and get books. One man says, many months ago he got a book in Rangoon, that told him about the eternal God, who made all things, and about Christ, who died to open the way for the forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true. Gave him two tracts, and Luke and John. It seems as if Satan was asleep—none dispute—all are eager to hear. Oh, that the gospel this day preached and 100 tracts given to this people, might be blessed to the salvation of some precious souls!

#### Enshrinement of a Priest.

Kan-tha-da. About 4 o'clock reached Kan-tha-da, a city on the left bank, containing, some say ten, others fifteen thousand inhabitants. I called on the Governor, and was treated civilly, but he was a stupid old man, and a bigoted Bonddist. He said, probably my religion was suited to foreigners, but the Burmans choose to worship Gandama. So there was an end to all argument. Foreigners choose to have their cloth cut and shaped to the body—Burmans choose a piece of cloth wrapped around them. None but stupid Burmans reason in this manner; they generally defend themselves, or rather their religion, till every shred of it is picked in pieces. It is an unfavorable time to visit this city. A Burman Priest, of some note, they draw upon a cart, and to-morrow, after blowing him in pieces with powder, he will be burned. The method of enshrining is this: powdered charcoal, with a little cement, is placed over the body, two or three inches in depth; upon this split bamboo is placed, so as completely to cover the body, except the head; then with a large cord they wind the body from the feet to the neck; the cord is drawn as tight as several men can do it; on this, some adhesive plaster is placed, so as to make a smooth surface; this adhesive and hardening plaster is also put on the head—the whole is then covered with gold leaf, and placed upon a coffin elevated ten or twelve feet high—all is adorned and painted according to Burman taste. The whole scene to-day has been in character with heathenism; the frame on which the coffin is placed was fastened upon a large clumsy cart, having only one commendable property, *strength*. The cart stood in the middle of one of the largest streets, and great numbers of large ropes were fastened around each axle-tree, and extended, I should judge, nearly half a mile from the cart each way. Every thing was in readiness when I arrived. I was directed to a *zayat*, in which the Governor and his lady were seated. The word was given by the Governor, and hundreds and thousands of voices re-echoed the word. Instantly their strength was exerted; the struggle was short; the cart trembled for a

few minutes, when the ropes gave way on one side, and the other party ran away, with the Priest, shouting victory—one man was crushed to death, and others much hurt. I should think there were six or seven thousand pulling at the cart—the party that prevailed have the honor of shooting and burning the Priest to-morrow. The Governor and the great people ate betel, smoked, laughed, and seemed to enjoy the scene much. Next came the dancing girls and boys, with gold chains and bangles, and every article of ornament that heathen ingenuity could devise. Oh, what a scene for angels to behold! several thousands of immortals rushing madly to destruction. From my heart I pitied them, and getting into a *zayat* near the river, a large number came around me, (out of curiosity I suppose) and many of them listened attentively while I told of God and the Saviour of men.

#### Attention excited by Preaching.

April 20. Two large villages on the right shore, five or six miles above, were pleasantly located amidst groves of mango trees; but the river being at this season within its inner bank, I could not get to them without travelling more than a mile over banks of burning sand. In the course of the day visited a number of small villages, and at evening reached Shwagien, a village of about 50 houses, on the left bank. Ko Shoon and Ko San-lone went into one part of the village, and disputed till after dark. Some wished to read, others said it was deception, and would not look at a book. I went to another part of the town, sat down in the verandah of a man who was making a small boat. "You make boats." "Yes." "And can you make idols?" "Yes, out of wood." "And when you have made an idol, do you call it God, and worship it?" "Yes, I worship it, because it is an image of the most excellent God." By this time a great number had seated themselves around us. I said, "According to Bo-de-gat, Gandama is dead and annihilated; what reward do you get by worshipping his image?" "I get merit, and by the influence of merit I shall obtain *Nik-ban*, (annihilation) or I shall arrive in the *Nat* country." He turned his head towards the people and said, "This foreigner thinks we are ignorant, but let him talk to the great King, and see what he says." For more than an hour I made known the gospel of Christ, but I could not perceive that it made any impression.

April 20. The Lord's-day brings along with it the recollection of my dear native land, where, in thousands of places the word of life is preached, and the Holy Spirit's influence is felt on the hearts of hundreds of thousands: There is the well cultivated garden; here is the unobscured desert. Early in the morning we came about four miles to Ya-gen, a large village on the east side of the river. After morning worship, Ko Shoon and Ko San-lone went into the village, and an assembly of about 200 came around them and listened to the gospel for a long time. At length one female said, "This God is the true God—this doctrine is the divine communication." Two or three others began to revile her—and she was a woman, and had no right to speak on such subjects; but the truth had touched her heart, she said, and she had a mind as well as a man. Some of the people joined her side, so that the contention became great. In a little time the whole town was in an uproar, and the head-man came. He threatened the people; said they had a Religion good enough, and so dispersed them. About forty, including the above-mentioned female and her sister, came again to Ko San-lone, listened a long time, and asked for tracts. This female said, as soon as she heard, the truth shined upon her mind, and she saw instantly that all her life she had been stupidly worshipping what was no God. I believe Ko San-lone preached with more than ordinary power. I said in the boat the whole day, reading and talking to the people who came and sat on the beach. One young man came, who is a noted preacher in this part of the country. I read to him the whole of the Balance, and afterwards had much conversation, particularly on the two great commands. He was very modest in his manners, and seemed more inclined to listen than to speak. I cannot express the inward emotions of my heart, while thinking of the deadly delusion reigning over a mind capable of grasping so much. O, Power Divine! shed abroad thy life-giving Spirit, that those who hear the gospel may feel its power!

#### A Burman Governor.

April 22. At five o'clock this morning, having four disciples with me, set off to visit an ancient city, four and a half miles back from the river Ya-gen-men. It is the capital of a large district appropriated to a nephew of the King. The only thing I admired was the beautiful groves of mango, banyan, and palm, which shaded almost every part of the city. I called on the Governor, told him who I was, and then offered him two or three books. He said he dare not to receive them, because he had sworn to the King to be faithful till death. It was in vain that I told him worshipping the eternal God would not infringe on his loyalty to the King. He was satisfied, he said, to worship as his King did. When his breakfast was brought in, he raised it to his head, uttered several sentences of Pali. Then a silver vase filled with tea was raised, and the same words repeated. I asked him if he prayed to Gandama. He said no; it was a wish for the appearance of another Booth. I tried again and again to interest his mind on the subject of Religion, but he was perfectly satisfied with himself. And how could it be otherwise? All his people were on their knees before him, addressing him by the most flattering, even blasphemous titles; all the dishes before him were gold and silver; and he had only to believe what every one told him, to think himself one of the wisest, greatest, and best of men. Leaving the old man, we went into the city, and preached about two hours to the people; nearly 200 asked for tracts.

#### Interesting Incident.

April 23. About 12 o'clock, reached *Mey-an-sung*, a city on the west side of the river. We gave away about 300 tracts, and a great many listened with earnestness to the word of God. Great numbers came around the boat, and stood in the water while I read and explained the catechism. Ko Shoon and Ko San-lone travelled the whole day, passing through all the small villages till we arrived at *Key-an-gen*, a town as large as Rangoon, on the west side of the river. They found many disposed to listen, and hardly one in these country places manifested much attachment to Bonddism. In a small village, 2 miles from *Mey-an-sung*, they gave 12 or 15 tracts to a number of men sitting in a *zayat*, and lay down to sleep a few minutes. In the mean time the chief Secretary of the city came up, and, seeing these books, began to threaten the missionaries. He said they should give up the books, and read no more. This waked up Ko Shoon and Ko San-lone. They said, "Have you ever read about the eternal God? He said, 'No.' They read the Balance, and a part of the *Yat*, and then said, pointing to two large idols, 'These are the gods of this man.' 'Are these idols God?' 'No.' 'These books teach the true God.' 'Who made all things?' 'The man who made all things.' 'The man who made all things' would not let the brethren read and they had eaten. The man's violence was turned into a peaceful position gave way to other things.

Key-an-gen, April 24. Before sun rise, Ko Shoon and Ko San-lone went into one part of the town, and I went into another: we had large assemblies, and continued disputing with them till about nine, when we retired to the boat for breakfast. I found a man, pretending to be a Government man, had been threatening, in an angry manner, the foreigners who owned that boat; tried to get the boat loose from the shore, and said we must all leave instantly, or be sent back to Rangoon. The alleged crime was, giving books, and preaching heresy in the city. I felt a little agitated at first, fearing possibly we might be sent back to Rangoon, and thus a deadly blow be given to inquiry. After weighing the subject and committing it to Him whose cause we had been advocating, I felt resolved to remain and know the worst; but no further message came. I then sent a man to call the person who delivered the angry message, but he would not come; and finally concluded that the Governor had no hand in it, that some evil wife made idols put him up to it.

## MISCELLANEOUS.

### "THE SEVEN LAST PLAGUES."

AN ANECDOTE.

A certain clergyman, not long ago, wrote a book to prove that the Bible and Sunday School, and Tract, and Temperance cause, with their kindred associations, were the "Seven last Plagues" spoken of by John in the Revelations, which should visit and afflict the earth. By accident a stray copy of this new and wonderfully profound exposition of prophecy, fell into the hands of a tavern-keeper, who had persevered most manfully in resisting all efforts to win him over to the side of Temperance. Having read it, he was more confirmed than ever, that his was a lawful calling;—that he might sell spirits with impunity, and that the opposers of his freedom, in this respect, were very properly classed among the authors of the "Seven last Plagues." But then his customers began to decline; and in order to confirm the wavering, and prevent the total desertion of his Bar, he sent off for a number of copies of the "Seven last Plagues." The Bookseller forthwith filled his order, and sent with a show bill to attract public notice. Upon receiving the books, the tavern-keeper looked all around his establishment to select the most suitable place for posting up the bill, that all might see with advantage, the new commodity he had for sale. At last, he pitched upon the very front of the bar; and there every one who entered the room could not fail to see, in large capitals,

### THE SEVEN LAST PLAGUES,

FOR SALE HERE.

A motto more appropriate could not be selected for the bar of a tavern. And he had the mortification to find that his anxiety to procure the sale of his book, was the means of preventing many from having any further intercourse with those liquid-plagues, with which they had heretofore been but too familiar. And every one saw, sooner than he, that he had, unintentionally, given the true style and title of his occupation.

## THE UNKNOWN TONGUES.

There is no absurdity too monstrous to be employed by human beings. The wildest notion that ever proceeded from the bewildered brains of an ignorant stupid fanatic, was never so common, so palpably nonsensical, as not to find some believers in the wretched imposture got up two or three years ago, by the Rev. Edward Irving in London; a humbug so utterly base and foolish, that one would suppose it too gross to impose on the feeble intellect of a child, half a dozen years old; and yet it has supporters and proselytes. English paper gives an account of a meeting, played off in a country town, at which it was known whether to be most anxious to believe in the "Church of the New Lights," or the purpose of considering the *Yat*, which the Church made in *Yat*. As they had met, the female "angel" as she was called, set up a horrid scream, declaring that she were in the room. One of the brethren, it is said, put his hands into his pockets, and the next step was to draw out a silver piece, which prevented the increase of the imposture. After a great deal of maneuvering, it was found that one of the brethren was willing to give up two of the sisters at the same time. The angel and her associates must be put away; and she spoke in an unknown tongue, ejaculating "Yat, yat, yat, yat," all the house rang with the sounds. During this extraordinary exhibition there was great shouting and weeping among the *Yat*hood; and the audience at last became so great, and the noise so much, that they gave the whole assembly a grand appearance. The thing ended in the *Yat*hood forbidding the angel brother to marry one of the sisters.—New York *Transfer*.

## A RECLAIMED DRUNKARD.

One signal and well attended case of reformation from the base and debasing habit of intemperance, which we have not before had the pleasure to notice, was by a judicious and successful course of treatment, worth more than all the preaching of the world. A man of furious passions was the subject of this reformation, with high intelligence, and parental affection, and a strong sense of duty. He was a native of this country, and had been a drunkard for many years. He was a native of this country, and had been a drunkard for many years. He was a native of this country, and had been a drunkard for many years.







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